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Matrimonial Adaptation.

DEDICATED

To the Young Men and Young Women
of America,
With the Hope that it May Prove the
Means of Securing Congeniality
in the Matrimonial
Relation.

PRICE, THIRTY CENTS.

OSBORN, OHIO:
Shull Brothers, Publishers.
1888.

MATRIMONIAL ADAPTATION;

OR,

PHRENOLOGY,

APPLIED TO

HOME LIFE AND THE DOMESTIC RELATION, SHOWING
WHAT MENTAL QUALITIES HARMONIZE, AND
WHO MAY, AND WHO MAY NOT
UNITE IN MARRIAGE.

DOMESTIC PROPENSITIES.

By S. P. SHULL.

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PREFACE.

THE truth of that system of mental philosophy, known as Phrenology, has been incontestably demonstrated by its discoverer, Dr. Gall, and his followers, and its principles have been applied in many thousands of cases with complete success.

At the present day no well-informed, unprejudiced person will call in question or deny the claims of the science, and phrenologists have now to apply its principles to the practical affairs of life, such as choosing an occupation or profession, securing properly qualified clerks, apprentices, agents, etc., or selecting a matrimonial companion.

It has been said that the occupation which a man follows does much to make or mar his happiness. Admitting the truth of this, we shall certainly be permitted to say that harmonious or discordant relations between conjugal mates are infinitely more powerful for good or evil, happiness or misery. It is true that success in business contributes to the enjoyment of home life, but it is also true that conjugal harmony has far greater influence upon financial prosperity. The man who is dissatisfied and unhappy at home will hardly find enterprise enough to succeed in business, while he who is happy and contented will return to his work each day with fresh hope and renewed vigor.

The author has given much attention to the subject of matrimonial adaptation, and in this work presents to the public the result of his study and observation.

The class of persons most to be benefited by this knowledge consists of young men and young women who have reached that period of life when the feeling of love is first awakened, and new thoughts are entertained regarding the opposite sex. It is then, if ever, that the young mind should seek to know its own qualities and peculiarities, and what mental constitution is most in harmony with its natural expression and power of manifestation.

By giving a brief exposition of the claims and principles of Phrenology, and showing what mental qualities harmonize, the author hopes to guide the anxious inquirer into the haven of matrimonial peace and happiness.

June 1888.

PRINCIPLES OF PHRENOLOGY.

I. BRAIN AND MIND.

THAT the brain is the physical organ through which Mind manifests itself is susceptible of the plainest proof. In the future life Mind may be capable of action independent of such an organ, but while here in this mortal state, surrounded by material things, and ourselves belonging to the material world, it must have a material organ through which it may act, and also receive impressions. Nervous filaments extending from the organs of sense to the brain convey to that organ the impressions made upon their delicate mechanism. These impressions are most frequently made by means of vibrations, as in the case of sound, heat, and light, which are transmitted to the brain. The mind takes cognizance of this disturbance and decides upon its nature. If it be favorable, we are pleased; if unfavorable, we are pained. Without such impressions the brain would not be disturbed, and, consequently, the mind would not be called into action by external objects. Dreamless sleep is but the suspension of all brain action. This has been proven by observation in cases of severe injury where part of the skull was removed and the brain exposed to view.

Mind acts upon the brain directly and without the instrumentality of a nervous system. How it does this is beyond our power to comprehend. We know that it is so, and to study its manifestations is as much within our power as is the observation and study of other causes.

The action of the brain affects the nerves also, and, varying with the thought or emotion, some muscles are contracted, while others are relaxed. This produces the change of countenance and the varied and different attitudes expressive of different mental states. Every thought, feeling, and sentiment, is accompanied by a certain action of the brain, and every dis-

turbance of the brain produces a corresponding mental state. Inflammation of the brain or a heavy blow upon the head frequently produces mental derangement for a time, and sometimes, in extreme cases, is the cause of insanity.

Mind is thus intimately connected with matter, and, while in this life, no mental manifestation is possible, except by the action of the mind upon its material organ, the brain; neither can the mind obtain a knowledge of anything in the natural world except through impressions transmitted to that organ.

This being proven, it is evident that every affection of the mind induces a corresponding condition of the brain, and that the condition of the brain, in a great measure, determines the action of the mind. The strength and acuteness of all mental manifestations will then be in proportion to the size and quality of the brain. It may be of large size, yet of poor quality, and its action will be much weaker than if it were of good quality also; again, it may be of small size, but of fine quality, and its manifestations will be more acute and powerful than if its quality were not above the average.

II. PLURALITY OF MENTAL FACULTIES.

Before the discovery of Phrenology, mental philosophers regarded the mind as a unit, a single power, capable of but one action at a time.

According to this system, then, the brain, as the organ of the mind, would be a single organ, and no one part of it might be called into action independent of every other part. Acting at all, the entire brain must be in action; any portion being in a condition to produce a given feeling, every other portion must be in the same state. Such an arrangement makes it impossible to experience more than one sensation at a time. Seeing and hearing are decidedly mental operations and performed through the instrumentality of the brain. Now, if the brain were a single organ, we could not *see* a bird while listening to its song; we would actually become both blind and deaf while speaking to a friend; were we to receive a wound, we could instantly relieve all pain by turning our attention to something else, or by simply looking at the wound itself; and while engaged in any process of reasoning we could neither see, hear, taste, smell nor feel. All this is absurd and shows the absurdity of any system of mental philosophy, which claims the mind to be a single power.

But this is not the only proof of the plurality of the mental faculties. If the mind were a single power, and the brain a single organ, all minds would necessarily be precisely alike in their nature, possess the same qualities, and act in the same manner, the only difference being that of strength and activity which depend on the size and quality of the brain. The great diversity of character proves this to be untrue. As a single power, its possessor would be equally qualified for all kinds of work, or to occupy any position in life. He might become in turn author, poet, artist, scientist, editor, and divine, yet would succeed equally well in all these professions. The carpenter and stonemason might exchange work with the architect without inconvenience to either. Common observation proves the contrary. The various talents possessed by different persons cannot be accounted for upon the supposition that the mind is a single power, and therefore equally capable of all classes of operations.

Again, if we study the action of the mind as manifested by a little child, we find some mental powers much weaker than others. The power of reason is as nothing compared with the power of observation; the sense of moral responsibility is much less than that of appetite. As the child grows older these weaker faculties increase in power until they are equal to, or even greater than the others. If the mind were a single power, all these faculties would be manifested alike from birth. Love of sex is not perceptible in the actions of a child, but in middle life it becomes a leading element in most persons. In old age it declines, though never disappears. According to the single power theory, this feeling should be equal to any other in infancy as well as in mature life; and with its decline in old age every other faculty should suffer the same loss of power. This is contrary to observation and shows the falsity of such a claim.

It has been mentioned that dreamless sleep is but the suspension of all brain action. Dreaming is an action of the mind in which a single faculty, or a combination of faculties, may be active while all others remain unexercised. Various emotions, as hope and fear, joy and sorrow, love and hatred, arise in rapid succession and depart as suddenly as they came. They are frequently attended by the most absurd and disconnected conceptions imaginable, entirely different from the ordinary action of the mind. If the mind were a single power, one part of its organ could not be active while another was in a state of repose, but every part would act or repose at the same time. If this were true the action of the mind in dreaming would

be as harmonious as when every part of the brain is in a fully awakened state.

Those who are known as idiots frequently possess remarkable talent in a particular direction, insomuch that if they were never required to manifest any other faculty we would not suspect a deficiency of brain power. If the brain were a single organ, this deficiency would weaken every manifestation of the mind, and those who are incapable of a process of reasoning would have no greater power of observation.

In cases of partial insanity, or monomania, the person is perfectly sane except in his views upon a certain subject. His mental manifestations are perfect and harmonious except in that direction. Mental derangement can be produced only by disease or injury of the brain, and if it were a single organ every manifestation would be affected in a like manner. But this is not true and therefore the brain must consist of a number of organs, each performing its proper function, and that alone, and each liable to disease or injury through which its manifestation is impaired.

Another proof of the plurality of mental faculties is found in the fact that a change of study affords rest to an already fatigued brain. When wearied by a long course of reasoning, or close and continued application to any study, the mind seems to become invigorated by the perusal of a book, or the observation of a class of objects requiring a different set of faculties. If the brain were a single organ every part of it would become fatigued, and further study or observation would only increase its exhaustion. Further action would be impossible until rest had been obtained by absolute inactivity.

III. PLURALITY OF ORGANS IN THE BRAIN.

To prove the plurality of mental faculties is to prove a plurality of organs in the brain. The same arguments, and especially those founded upon partial idiocy, partial insanity, and brain fatigue, are equally conclusive upon this point also.

IV. SIZE THE MEASURE OF POWER.

It has been shown that size of brain as a whole, is a measure of the mind's manifestations. Quality of brain tissue is another element which should be taken into consideration; this being the same, size is the measure of power. Then, if one organ of the brain be large, the faculty belonging

to it will be strikingly manifested; if another be small, its faculty will have but little influence in the operations of the mind; and in every case the manifestation of a faculty is in direct proportion to the size of its organ in the brain.

Now, if we may ascertain the size of each organ, it becomes possible to delineate the character of any person by this means alone. The bones of the skull are comparatively thin plates, covering and protecting the brain and taking their shape from that organ. If a certain part of the skull appear elevated above the surrounding parts, that part of the brain will be found correspondingly large; if part of the skull be depressed, that portion of the brain will be proportionately small. Elevations and depressions are not to be sought, however, in determining the comparative size of the various organs. The distance from the *medulla oblongata* to the surface of the brain at any point is the true measure of the size of the organ occupying that position.

The *medulla oblongata* lies at the center of the base of the brain, nearly on a line joining the openings of the ears, and may be considered as the first portion of the spinal cord where it leaves the brain. If a head be wide between the ears, the organs situated in the side of the head will be large; if the greater part of the brain is forward of the ears, these organs are larger than those situated posteriorly; and, in general, a great distance of any organ from the center of the brain indicates a large development of that organ and a corresponding manifestation of the faculty of which it is the instrument.

Thus the configuration of the skull, and the comparative size of its different parts, become the index of character.

V. PHRENOLOGY.

Phrenology, as a science, is the study of the nature of the various mental faculties, their proper and improper exercise, and their influence upon the manifestations of other faculties. It also embraces the study of the social and moral duties of man as revealed by his mental constitution. As an art, Phrenology consists in the delineation of character as determined by the size and shape of the brain, subject to modification by certain physiological conditions, among which are Temperament, Organic Quality, and Health.

PHYSIOLOGICAL CONDITIONS.

I. PHYSICAL DIFFERENCES.

IF we turn our attention to man as a mere animal, observe his general appearance, and compare him with others of his species, we find much that is common to all individuals of the race. This, however, is but a family likeness, and if we enter into the study of his minor characteristics, such as height, weight, general build or form, complexion, and color of eyes and hair, we immediately discover remarkable differences. One is tall, having prominent features; another short and plump, with a rounded profile; another small and slender, showing finer outlines. One has a blooming, florid complexion; delicate pink and white are blended on the cheek of another; while a third is dark, swarthy, sometimes olive or tawny. The piercing black eyes of one are in striking contrast with the deep blue or light gray of another; and between these extremes we find the various shades of brown and hazel. One has dark, coarse hair; another, light and fine.

We also find that the manner and degree of activity is not the same in all persons. One is slow and powerful; another is active, but characterized by weakness; another is dull and sluggish; while another is the very personification of restlessness. Different persons possess different mental tendencies and predispositions, as well as physical peculiarities arising from the inharmonious development of the various organs of the body.

II. TEMPERAMENT.

Studying the structure of the human body, we find it composed of a large number of organs, each performing its proper function, and all working together in the most perfect harmony. Comparing these organs, one

with another, and classifying them according to their part in the animal economy, we find three classes or systems as follows:

The Motive or Mechanical System;

The Vital or Nutritive System; and

The Mental or Nervous System.

The first consists of the bony framework or skeleton, the ligaments by which the bones are firmly held together at the joints, and the muscles which, by their contraction, produce every motion of the body; the whole forming a complicated apparatus capable of performing an almost infinite variety of movements.

The second includes the lungs, heart, arteries and veins concerned in the purification and circulation of the blood, and the stomach, intestines, lymphatics, and glands performing the operations of digestion, growth and repair, and the elimination of waste matter or worn out tissue.

The third comprises the cerebrum or brain proper, it being the principal organ of the mind; the cerebellum or "little brain," which is intimately related to the phenomena of physical existence and the perpetuation of the race; the spinal cord extending from the base of the brain to the lower extremity of the vertebral column, and sending off nerves which divide and sub-divide until every part of the body is brought into direct connection with the brain; and numerous ganglia or small masses of gray nervous matter situated in various parts of the body and sending nerves to the muscles of involuntary motion. This system is the medium through which the mind acts upon the body, or acquires a knowledge of the external world.

These three systems are present in every individual, but in such varying proportions that we rarely find two persons alike. The particular state of constitution resulting from their different combinations has received the name of *Temperament*, and it is evident that there may be almost as many Temperaments as individuals.

Reducing these peculiarities to their simplest elements we find three distinct Temperaments as follows:

The Motive Temperament, depending upon the predominance of the osseous and muscular systems; the Vital Temperament, characterized by great activity of those organs performing the functions of respiration, circulation, digestion, and secretion; and the Mental Temperament in which the nervous system is in the ascendency.

III. MOTIVE TEMPERAMENT.

In this Temperament the bones are large, being long rather than broad, and having enlarged and prominent joints. The muscles are of moderate size, but hard, dense, and wiry, possessing great strength and endurance.

In accordance with this development of the osseous and muscular systems, persons of the Motive Temperament are usually above the average height, having broad shoulders, long and slightly tapering limbs, and a manifest tendency to angularity in general outline, which a marked deficiency of the vital system greatly increases. As the chest and abdomen belong to this system, they are commonly of but moderate size in the Motive Temperament.

The outlines of the face are in harmony with those of the body; presenting sharp angles and abrupt curves when viewed in profile, and appearing oblong in a full front view. High cheek bones, a large jaw, and strong teeth, add to the general ruggedness of feature, and the expression of the face is that of earnestness and determination.

The hands are long and bony, with large joints, and are well adapted to perform the work for which their possessor is best fitted.

Such persons are generally distinguished for their energy and force of character, their industry and executive ability, and their persistence in any adopted course. Everywhere they are leaders rather than followers, but are better adapted to execute the plans of others than to plan for themselves. They are ambitious, proud, and love to be in authority, but when not under proper moral restraint, frequently become arrogant and domineering.

There are two types of the Motive Temperament, the dark and the light. In the former the complexion is dark, the eyes black or brown, and the hair generally coarse, strong, and of a dark color, either dark brown or jet black In the latter the complexion is florid, the eyes may be hazel, blue, or gray, and the hair light colored, frequently red or sandy. Physically and mentally the two types are nearly the same, but the dark type possesses greater powers of endurance than the light.

When low organic quality is found in connection with this Temperament there is a coarseness of feeling, and a lack of refinement that is repulsive to the finer feelings and sentiments of mankind.

The Motive Temperament is particularly a masculine one, but is found in woman also, though much less frequently. In this case the physical

characteristics are somewhat modified and the outlines become less angular, giving greater delicacy to the clear and well defined lines of the profile, and a more pleasing oval form to the face as seen in full front view. The mental traits of the Temperament, however, are as strongly marked in her character as in the character of man.

IV. VITAL TEMPERAMENT.

This Temperament depends upon the large size and great activity of those organs performing the functions of digestion, respiration, and circulation. As they are situated in the cavities of the trunk, the body is remarkable for breadth and thickness rather than for length, although persons of the Vital Temperament are commonly above medium in stature.

A broad, deep chest, well developed abdomen, plump and tapering limbs, and relatively small hands and feet, are the distinguishing marks of a predominant Vital element. As in the Motive Temperament, the shoulders are broad, but owe their breadth to expansion of the chest rather than to great length of clavicle.

The outlines of the head and face, like those of the body, are characterized by roundness, and present a nearly circular form in a full front view, while the profile is no less remarkable for its graceful curves. The plump, rosy cheeks, rounded chin, and full, red lips, are in harmony with the other parts of the body, and the expression of the countenance is that of frankness, amiability, and good-natured mirthfulness.

Persons of this Temperament are active, energetic, and diligent in their undertakings, but being fond of variety and change of occupation, will frequently fall short of their expectations through a want of persistent effort. Mentally, as well as physically, they are characterized by rapidity of action, being quick in their perceptions, ready in their deductions, and exhibiting great facility and versatility, in their mental operations. They are ardent, enthusiastic, and emotional, acting from impulse rather than judgment; sometimes passionate, but easily calmed. Possessing a lively imagination, they love the beautiful and showy rather than the plain and substantial, and prefer gay, jovial society. Fond of good living, they are apt to fall into excesses in eating and drinking; and with their strong social affections, high moral sentiments are necessary to keep them from falling into ways of vicious indulgence. With all their faults, they are generally cheerful, amiable, sympathetic, good-natured, and benevolent, leading happy and useful lives.

In the Vital Temperament, as in the Motive, there are two varieties, the light and the dark. A rosy complexion, blue eyes, and flaxen, light brown, or auburn hair of a fine texture, characterize the first; while in the second the complexion is dark, the eyes dark brown or black, though sometimes hazel or gray, and the hair black or one of the darker shades of brown. The dark type possesses greater toughness and endurance than the light, but the latter is more active and sprightly than the former.

Woman owes much of her beauty to an influential development of the Vital Temperament. Her symmetrical form, round shoulders, full bust, ample waist, tapering limbs, and small hands and feet, are derived from this Temperament; while her fair cheeks, sparkling blue eyes, and golden hair, are no less an expression of its influence. In the dark variety the complexion is olive or brunette, the eyes and hair dark brown or black, and there is greater density of fiber with less firmness and delicacy.

Among women the Vital Temperament is the prevailing one, and it is certainly the most proper, as it gives pelvic breadth and depth and furnishes the vitality so necessary to them in their maternal capacity.

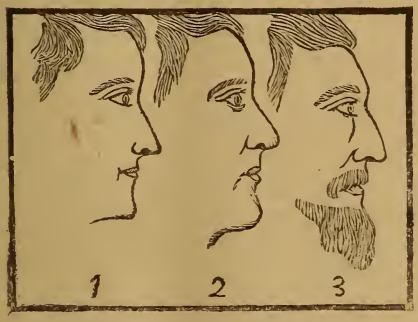
V. MENTAL TEMPERAMENT.

The brain and nervous system being predominant in this Temperament, and in direct opposition to the full development of the Motive Temperament, the bones are comparatively short and slender and the muscles small. The *cerebrum* is largely developed in the frontal and coronal regions, while the lower and posterior portions are commonly less than average. The *cerebellum*, devoted to physical existence, is usually small, and the vital organs depending upon it and its allies, the ganglia of the nervous system, are therefore smaller than in either of the other Temperaments, and especially are they less voluminous than in the Vital Temperament.

As a result of this state of development the frame is slight, the stature generally below medium, and the head large in proportion to the body. The high, broad forehead, expanded at the top, gives to the face an oval or pyriform shape. Seen in profile the outlines appear less rounded than those of the Vital form, while its angles are not so sharp, and its curves not so abrupt as in the Motive. The skin is delicate and transparent, paler on the forehead than on the cheek; the eyes are gray or hazel, sparkling and expressive; and the hair is light colored, fine in texture, and not very abundant.

Persons of this Temperament do not possess the beauty of symmetry and physical proportion belonging to the Vital Temperament, nor are they capable of assuming the striking attitudes and powerful expressions of the Motive, but there is a fineness and delicacy, and an air of refinement and spirituality not found in either.

The small and compact muscles indicate rapidity of action rather than power, and, in harmony with the physical activity, the mental operations are characterized by quickness and intensity. The thoughts are quicker, the senses more acute, the conceptions more vivid, and the imaginations more extravagant than in the other Temperaments; while there is greater susceptibility to external influences, united with greater delicacy and refinement of feeling.



PROFILES OF THE TEMPERAMENTS.
1. MENTAL; 2. VITAL; 3. MOTIVE.

A ready perception and love of the beautiful in nature and art, an intuitive sense of propriety in manners and address, lofty aspirations, and a striving after an idealistic perfection, are characteristic of a predominant Mental Temperament. With the strong moral sentiments commonly found in connection with this Temperament, its possessors are rarely found among the criminals and drunkards that fill our penitentiaries and road-side gutters.

Women of the Mental Temperament are frequently very beautiful, but they lack the plumpness and symmetrical proportion of the full, soft, voluptuous Vital form. The chest and mammaries are not well developed, and the pelvis is comparatively narrow and contracted. They are therefore not so well qualified for wifehood and maternity as those of other Temperaments.

VI. BALANCED OR HARMONIOUS TEMPERAMENT.

There is an ideal of perfection in the matter of Temperament in which the Motive, Vital, and Mental systems are equally and harmoniously developed. Perhaps no person has yet received this Temperament by inheritance, or attained it by the most assiduous physical and mental culture

yet we occasionally find an individual so closely approaching this ideal condition, that it is difficult to determine which system is most influential. Such persons are said to have a Balanced or Harmonious Temperament.

As each Temperament has its physical characteristics, and as the influence of one Temperament is in many particulars opposed to the full development of another, we should not expect to find any strongly marked peculiarities in the physical or mental constitution of persons having a balance of temperamental conditions.

A medium stature, symmetrical figure, well developed body, and regular features mark this Temperament. The complexion is usually medium, being neither light nor dark; the eyes gray, hazel, or brown, and the hair dark brown.

The mental constitution is no less harmonious than the physical. The sprightliness, impulsiveness, ardor and enthusiasm of the Vital Temperament is modified by the calm deliberation, cool judgment, and sober calculation of the Motive, and elevated above the coarse and vulgar, through the influence of a strong Mental development. To the greater intellectual power of the Mental is added the vigorous action of the Vital and the persistent application of the Motive. Sentimentally, persons of this Temperament possess the refinement and delicacy of the first, the warmth and vivacity of the second, and the steadfastness and force of the third. They are well qualified to fill any position in life, and are generally useful and respected members of society.

VII. COMPOUND TEMPERAMENTS.

Excluding the ideal condition which we have referred to as the Balanced or Harmonious Temperament, there are primarily but three Temperaments, each depending upon the preponderance of one of the three classes or systems of organs composing the body. We have treated of these systems as in excess, or where one greatly predominates over the other two. Commonly, however, two of the systems are strongly developed, and nearly equal in influence, while the third is comparatively weak.

In practice it is convenient to consider this temperamental constitution as a Compound Temperament, and to give it a name in accordance with the relative influence of the two systems thus strongly developed. For instance, the term *Mental-Vital* is applied to that temperamental condition in which the Mental and Vital systems are well developed, but with the Mental still more influential than the Vital.

There are six of these Compound Temperaments, as follows:
The Motive-Vital;
The Motive-Mental;
The Vital-Motive;
The Vital-Mental;
The Mental-Motive; and
The Mental-Vital.

The Motive-Vital and the Vital-Motive differ from each other but little, the Motive being the stronger in the first, while in the second the Vital is predominant. The Motive-Mental and the Mental-Motive are also nearly allied, as are the Vital-Mental and Mental-Vital.

Each of these Compound Temperaments has its peculiar physical and mental characteristics, but they are mere combinations of the characteristics belonging to the primary Temperaments, taking from each in proportion to the development of its particular system of organs.

VIII. MOTIVE-VITAL TEMPERAMENT.

This combination is marked by great physical strength and endurance, and for mere organic power is more desirable than any other. The bones and muscles are large and strong, the joints prominent, and the shoulders broad. There is an abundance of vitality, as evinced by the full chest and well developed abdomen. The Motive element supplies firmness and gives stability to the character, while the Vital gives greater activity.

With this Temperament there is little taste for literature and art, scientific investigation, or for study of any kind. Such persons commonly have good practical talent, are best fitted for manual labor, and will be most successful in those occupations which require physical energy and activity.

IX. MOTIVE-MENTAL TEMPERAMENT.

In the Motive-Mental Temperament the frame is lighter, and the figure more slender than in the Motive-Vital. The muscles are smaller, but dense, wiry, and capable of powerful and vigorous action. The features are prominent, but never coarse-looking. There is greater intellectual power and more of the refining influence of the Mental element in this combination than in that of the Motive and Vital.

Persons of this temperamental constitution are active, energetic, and ambitious, desire to lead in whatever they undertake, and fully appreciate

success. Being careful and accurate observers, and bold, original thinkers, they are well fitted for those positions in life which require both mental and physical energy.

X. VITAL-MOTIVE TEMPERAMENT.

This combination is characterized by a body broad in proportion to its height. The frame is rather large, the shoulders broad, and the limbs large-boned, having strong joints. The muscles are large, and the nutritive system is well developed. Accordingly we find the chest full, the abdomen rounded, and the whole form characterized by fullness and rotundity, as in the Vital Temperament. The strong Motive element in combination with this gives prominence to the features and a somewhat harsh expression to the countenance. The hair is generally coarse, the complexion florid, and the whole organization seems best adapted to the ordinary and commonplace in life. The talent is of the practical kind, manifested in business or manual labor. There is an aversion to confinement or restraint, a love for active, out-door exercises, and almost unlimited capacity for hard work.

Mentally, there is a good degree of vivacity, and a tendency to act from impulse rather than judgment. Strong and active propensities, without the restraining and refining influence of the Mental element, render such persons liable to fall into dissipation and intemperance.

XI. VITAL-MENTAL TEMPERAMENT.

In the Vital-Mental Temperament the figure is plump and well rounded. The face is usually rather large, but the features are handsome and expressive of a good degree of refinement. The predominant Vital element gives a fair and rosy complexion, blue eyes, and light-brown, flaxen or auburn hair, to persons possessing this combination. Among women this Temperament is frequently met with and it imparts to them that ardency of affection, sympathetic kindness, amiability, and sprightliness, so desirable in the female sex.

As in the Vital-Motive, strong propensities require the restraining influence of the moral sentiments. There is a love of ease and pleasurable excitement, and a tendency to activity of brain rather than of body, but men of this temperamental constitution prefer some active out-door employment.

XII. MENTAL-MOTIVE TEMPERAMENT.

With this combination the figure is tall and usually somewhat angular in outline. The features are prominent, but marked by the finer lines of the predominant Mental element; the eyes are brown, hazel, or gray; the hair one of the lighter shades of brown. The expression of the countenance is grave, sober, and earnest, and there is a native dignity and firmness in the attitudes assumed.

Persons of this Temperament are noted for their intellectual power and capability, and are adapted to pursuits requiring protracted study and thorough investigation. They prefer literary or scientific work, and if they enter into business it is generally of a professional nature.

XIII. MENTAL-VITAL TEMPERAMENT.

Persons having this temperamental constitution are generally not above medium in stature. The body and limbs are well proportioned; the face moderately full; the features not very prominent, but well-defined and often handsome. Gray or blue eyes, light-brown or auburn hair, and a delicate complexion add to the general air of lightness and personal grace.

A love of the beautiful in nature and art, combined with versatility of talent, creates an inclination to the more artistic vocations. The predominant Mental element gives great activity and power of mind, sensitiveness, refinement of feeling, and high moral and religious sentiments; the influential Vital contributes its ardor, enthusiasm, amiability, benevolence, general good nature, and strong social and domestic feeling; while the comparatively undeveloped Motive deprives the character of the energy, persistence, and determination belonging to those in whom it is well developed. Mental and moral excellence, with personal beauty and perfection, renders this organization a very favorable one, especially to the fair sex.

XIV. ORGANIC QUALITY.

It has been mentioned that, other things being equal, size is the measure of power. Among the most important of those qualifying conditions is organic quality, or the degree of fineness of texture characterizing the tissues of the body. In a state of perfect health, every organ of the body is of the same quality. Bones, muscles, glands, nerves, and brain are alike, and if one class of organs exhibit a coarseness of texture all others will be equally coarse-grained. The delicate tissues of the brain, in harmony with

those of the body, are rather coarse, and the manifestations of the mind are more sluggish and weak, more gross and common-place than when high organic quality is present.

With fineness of quality there is sensitiveness and susceptibility, ideality and taste, tenderness and sympathy. Both mental and physical manifestations are characterized by quickness. The muscles are comparatively small, but dense and firm, and the whole organization bears the stamp of delicacy and refinement.

Large muscles may be of such low quality that their power is less than that of smaller muscles of finer quality. A large brain may be of such coarse texture that the mental manifestations are less acute and powerful than those of a smaller brain of more compact and delicate structure. But however fine the quality may be, a small brain is lacking in power and depth of thought. The greatest physical and mental power is found in the union of high organic quality with large size.

XV. HEALTH.

Whatever may be the organic quality of an individual, he may be in a state of health or disease. We have elsewhere shown that all bodily states affect the mind, and from this it is evident that a weak and sickly body weakens the power of the brain.

The exercise of every faculty of the mind is promoted by health and lessened or perverted by disease. Health is therefore an important consideration in the estimation of mental power and capability, and should not be overlooked in the choice of a matrimonial companion.

ORGANS AND THEIR FUNCTIONS.

I. CLASSES OF ORGANS.

THE plurality of the mental faculties has already been proven, and it has also been shown that each faculty has a certain portion of the brain as its material organ through which it may manifest itself. The location of no less than forty-two of these organs has been discovered by careful observation of the cranial development accompanying known and strongly marked mental characteristics, and comparing these developments with those found in connection with a marked deficiency of the same traits of mind.

Studying the functions of these organs, we see at once how beautifully they have been arranged by the Creator. Organs closely related to each other in function are grouped together, and the position of the various groups is in accordance with their part in the manifestation of life. That class of organs which is most related to physical existence, is situated in the base and back part of the brain, nearest the body. That which supplies perceptive and intellectual power is in front. A third class whose function is the manifestation of moral and spiritual feeling, occupies the upper part, its superior position apparently indicating what faculties should govern and control the actions of mankind.

These three classes of organs have been named as follows:

1. The Propensities;
2. The Intellectual Faculties, and
3. The Moral Sentiments.

II. SUB-DIVISION INTO GROUPS.

By a more critical analysis and comparison of the functions performed by the different faculties composing each of these classes, we find them to consist of smaller groups, the members of which are still more closely

allied to each other in action. This method of classification gives us the following arrangement:

1. Domestic Propensities;
2. Selfish Propensities;
3. Selfish Sentiments;
4. Moral Sentiments;
5. Semi-Intellectual Sentiments;
6. Perceptive Faculties;
7. Semi-Perceptive or Literary Faculties, and
8. Reasoning or Reflective Faculties.

Each of these groups is made up of from two to eight single organs, each manifesting a single faculty of the mind. As the character of each group will appear from a definition of the faculties composing it, nothing further will be said concerning their classifications or their functions.

Phrenologists have assigned numbers, as well as names, to the organs, and as these numbers correspond with those upon the diagram, their location is readily determined by simple inspection. Some practice will be necessary, however, before the student can accurately locate the organs upon the head of a living subject.

DIAGRAM SHOWING LOCATION OF ORGANS.

DEFINITION OF THE MENTAL FACULTIES.

I. DOMESTIC PROPENSITIES.

1. AMATIVENESS. — The manifestation of sexual feeling, or physical love. It renders the opposite sex attractive, gives the desire to love and be loved, and predisposes to marriage.

A. CONJUGALITY. — The disposition to love but *one* of the opposite sex, and to form a permanent union with that one.

2. PHILOPROGENITIVENESS. — Love of offspring, and of children in general. It also gives a fondness for pets and the young of animals, and shows a tender feeling for the aged, infirm, and helpless.

3. ADHESIVENESS. — Attachment and devotion to individuals regardless of sex, and a desire to be in their society.

4. INHABITIVENESS. — Love of home and country, attachment to birthplace and associations of childhood, and a desire to have a permanent place of abode.

5. CONTINUITY. — Concentration and continuation of thought and feeling. It gives connectedness and completeness to the action of the other faculties. This faculty does not properly belong to any group, but phrenological works usually describe it in connection with the Domestic Propensities.

II. SELFISH PROPENSITIES.

E. VITATIVENESS. — Desire of life and a love of existence apart from the benefits to be derived therefrom. It gives a resistance to disease, and a dread of annihilation.

6. COMBATIVENESS. — Courage and bravery, resistance to aggression, and defense of preconceived rights and opinions. It gives energy and force of character, love of opposition and contention, and the disposition to assail.

7. DESTRUCTIVENESS. — Executive ability, power of action, fortitude, and severity of manner. It gives promptness and decision to the operations of the mind.

8. ALIMENTIVENESS. — Appetite, desire for food. Hunger and thirst result from the action of this faculty. The forward portion of the organ, as

marked on the diagram, is supposed to give a fondness for liquids, and the desire to drink or to take liquid nourishment. Its action creates the sensation of thirst.

9. ACQUISITIVENESS. — Desire of property, disposition to accumulate wealth, and to make due provision for the possible wants of the future.

10. SECRETIVENESS. — Tendency to conceal, or to restrain the expression of thoughts and emotions. Tact and policy belong to its action.

III. SELFISH SENTIMENTS.

11. CAUTIOUSNESS. — Fear, caution, watchfulness, prudence, care, and provision against all possible danger. Timidity and irresolution are but the excessive manifestation of this faculty.

12. APPROBATIVENESS. — Love of the praise and admiration of others. It gives a regard for character and reputation, and a desire to please and to become popular, and to that end it cultivates politeness and affability.

13. SELF-ESTEEM. — Dignity and self-respect. It gives an aspiring, self-reliant, independent disposition, and gives a pride of character that scorns every low, mean action.

14. FIRMNESS. — Steadfastness, determination, and perseverance, stability of character, and tenacity of purpose.

IV. MORAL SENTIMENTS.

15. CONSCIENTIOUSNESS. — Perception and love of justice, and the desire to do right. It gives moral integrity, and a disposition to strive for purity and perfection of character.

16. HOPE. — Expectation of future good. It gives buoyancy and cheerfulness to the disposition, and furnishes the enterprise necessary to success in business.

17. SPIRITUALITY. — Intuitive perception of truth and right, faith in the unknowable, belief in a future life, and trust in the "ways of Providence."

18. VENERATION. — Reverence, especially for the sacred and religious. It gives the disposition to pray and to perform other acts expressing adoration of the Creator. Respect for the aged, regard for long-continued customs, and the observance of rites and ceremonies also arise from its action and influence.

19. BENEVOLENCE. — Charity, kindness, and the desire to do good and to make others happy. Tenderness, sympathy, generosity, liberality of sentiment, and a feeling of good will toward all mankind belong to it.

V. SEMI-INTELLECTUAL SENTIMENTS.

20. CONSTRUCTIVENESS. — The faculty which gives mechanical talent and ingenuity, and the disposition to use tools.

21. IDEALITY. — Perception and love of the beautiful and perfect. It refines the feelings, and gives a sense of propriety in manner and address, and appreciation of poetry and art.

B. SUBLIMITY. — Perception and love of the grand and sublime in nature or art. It takes pleasure in beholding the exhibition of irresistible force, moral grandeur, and the noble and magnanimous in the actions of mankind.

22. IMITATION. — Disposition and ability to copy, to imitate manners, actions, and tones of the voice, and to draw or construct after a pattern or model. It is an important adaptive faculty, enabling us to adapt ourselves to the society into which we may be thrown.

23. MIRTHFULNESS. — Perception and appreciation of the absurd and ridiculous, the witty and the humorous, the droll and comical. It gives a mirthful, fun-loving disposition, and a fondness for jokes, puns, absurd stories, laughable incidents, etc.

C. HUMAN NATURE. — Perception and intuitive knowledge of the character and motives, the mental and physiological conditions of fellow-men. It gives the power of reading character at first sight and impresses us favorably or unfavorably before the other faculties have come to a conclusion through a process of reasoning.

D. AGREEABLENESS. — Disposition and ability to act and speak in a pleasing, agreeable manner. It gives power of persuasion and conciliation.

VI. PERCEPTIVE FACULTIES.

24. INDIVIDUALITY. — Curiosity, the disposition to examine objects. Although of itself it does not ascertain the nature and use of an object, but regards it merely as an existence, it is the first faculty to act in the acquisition of such knowledge. (*See I Diagram*).

25. FORM. — Perception and memory of form, or the outlines and contours of objects. (*F*)

26. SIZE. — Perception and memory of magnitudes and distances. (*S*)

27. WEIGHT. — Perception of the laws of gravity and motion. It also adapts man to these laws and enables him to apply them to his advantage. (*W*)

28. COLOR. — Perception of color, the ability to distinguish the different shades, hues, and tints, and the recognition of harmonious or discordant relations between them. (*C*)

29. ORDER. — Perception and appreciation of method and arrangement, and the disposition to systematize and classify. (*O*)

30. CALCULATION. — Perception and memory of number, and the ability to perform numerical operations. (*C, outer angle of eye.*)

31. LOCALITY. — Perception of the relative position of objects, and recollection of places. It gives a love of travel. (*L, above W*).

VII. SEMI-PERCEPTIVE OR LITERARY FACULTIES.

32. EVENTUALITY. — Memory of events and occurrences, recollection of facts and circumstances, and the acquisition of practical knowledge. (*E.*)

33. TIME. — Consciousness of the lapse of time, and memory of dates. It tells the time of day, and gives correct measure in music.

34. TUNE. — Perception and love of musical tones, their melodious succession, and their harmonious combination.

35. LANGUAGE. — Verbal expression and memory; power of communicating thoughts and ideas by means of words. (*L.*)

VIII. REASONING OR REFLECTIVE FACULTIES.

36. CAUSALITY. — Abstract thought, comprehension of principles, and ability to discover cause and effect. It gives the power to reason from facts or observed phenomena, and to come to a correct conclusion concerning them.

37. COMPARISON. — Perception of similarity and dissimilarity, disposition and ability to compare, analyze, and criticise, and to illustrate by instituting a comparison.

NOTE. — In general practice phrenologists, having ascertained the comparative size of these organs, mark the same upon a chart or in a book prepared for that purpose, using a scale of from 1 to 7. These seven numerals represent the terms, *very small*, *small*, *moderate*, *average*, *full*, *large*, and *very large*. Where these terms are used in this work they are printed in *italics* when they refer to the size of an organ as marked on the chart; when *not italicized* the size is referred to in an indefinite or general manner.

The circumference of the head marked 1, or *very small*, is less than 19 inches; 2 or *small*, 19 to 19½; 3 or *moderate*, 20 to 20½; 4 or *average*, 21 to 21½; 5 or *full*, 22 to 22½; 6 or *large*, 23 to 23½; 7 or *very large*, 24 inches and over.

To ascertain these measurements, pass the tape horizontally around the head just above the ears, over Individuality in front and Philoprogenitiveness at the back. But owing to the fact that some heads are long and narrow, while others are short and broad, the measurements vary somewhat in their indication of the quantity of brain. From a phrenological bust in our possession we take the following measurements for a 22-inch head: 7 inches for major axis, or distance from front to back; 5¾ inches for minor axis, or breadth of head just above the ears. Other measurements, found by passing the tape over the head from opening of ear on one side to opening of ear on the other, are as follows for the same size of head: Over Individuality, 11 inches; Causality, 12; Veneration, 13¾; Firmness, 14; Philoprogenitiveness, 10½. These measurements for any other size of head may be found by simple proportion. In accordance with the smaller size of their bodies, the heads of females average ½ inch less in circumference than those of males.

MATRIMONIAL ADAPTATION.

MATRIMONIAL adaptation may be defined as the state of being fitted by Nature to enjoy the marriage relation with one of the opposite sex having certain mental and physical qualities. Persons who are thus adapted to each other will live together in perfect harmony and realize that idealistic condition in which the twain become as one flesh.

Wise men of all ages have extolled happy wedlock as conducive to virtue, and decried matrimonial misalliance as the prolific source of dissipation, vice and crime; writers have pictured the pleasures of domestic life resulting from the union of kindred hearts; poets have ever sung the celestial bliss and harmony of

> "Two souls with but a single thought,
> Two hearts that beat as one."

But all have seemed to think this desirable condition the result of chance, and that marriage is a lottery in which there is a large number of "blanks" and but few prizes. Their time has been given to observation, or to fanciful speculation, while a study of the elements of harmony was neglected. The time is coming, however, and we may hope that it is not far distant, when a knowledge of the mental qualities and their harmonies shall be applied to the selection of a life companion. In that Golden Age of self-knowledge, matrimonial discord shall be unknown, and the offspring of harmony give to the world a

better race of mankind. "Then comes the statelier Eden back to men."

Perhaps the most beautiful description of this perfection and adaptation is found in the following lines by Lord Tennyson:

For woman is not undevelopt man,
But diverse: could we make her as the man,
Sweet love were slain: his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman; she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling thews that throw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other e'en as those who love.
Then comes the statelier Eden back to men:
Then reign the world's great bridals, chaste and calm;
Then springs the crowning race of humankind.

ADAPTATIONS OF THE FACULTIES.

I. AMATIVENESS.

OUR idea of love is based entirely upon the *amount* and *kind* of love that we ourselves are capable of feeling. So far as we can know, that love is perfect; for, if we could know that there was a love more perfect than our own, and know precisely in what particular that love was more perfect, our own love sentiment would be changed and we would regard it perfect as before. Every true lover desires the full and perfect love of the loved one, and as he considers his own feeling *perfect* in every respect, he also desires exactly the same *amount* and the same *kind* of love that he himself is capable of feeling and manifesting. Amativeness acting alone can produce but one *kind* of love, although there are many different degrees of strength. The peculiarities of this feeling, that is, the *kind* of love is determined by the combined action of the other faculties upon Amativeness, their various combinations producing the different love sentiments and love feelings.

Since we desire the same kind of love that we feel, and look for the same expression of love in others as in ourselves, those whom we love should possess a combination of faculties of such nature that the love sentiment and feeling may be similar to our own. Those faculties that have the greatest influence upon Amativeness should be alike in both.

We now wish to learn what part of conjugal selection would be performed by Amativeness were it to act apart from the

other faculties. Observation shows that its choice is that of physical beauty and perfection,—the external evidence of the possession of a hearty love nature.

Men in whom this organ is *large* or *very large* are excellent judges of female beauty, and especially admire those personal charms peculiar to women. "Good shape," as it is called by them, if not paramount, at least stands high in their estimation of wifely qualities. A fine form, general roundness and plumpness of all parts of the body, fine shoulders and bust, an ample, though not large waist, tapering limbs, comparatively small hands and feet, full and rosy lips, sparkling eyes, good voice, hearty laugh, and a vivacious, elastic step, are all found in their ideal woman. She is physically perfect and they admire her because her physical perfection indicates the possession of a love nature that will most heartily respond to their own. They do not and cannot admire a tall, slim, angular figure, with its high and prominent cheek bones, long and narrow nose, thin and pale lips, narrow and retreating chin, and the general disproportion and imperfect development of the different parts of the body, especially those that are distinctively feminine. This imperfection accompanies and is dependent upon a weak or unhealthy love nature, and the unhappy possessor is rendered *repellent* instead of *attractive.* Neither do they admire the slender form and delicate features of the Mental temperament unmodified by an influential development of the Vital. Their ideal must possess a good degree of vitality, but when large Ideality and Causality act in conjunction with large Amativeness they will admire those who possess a graceful, symmetrical form, rather than the voluptuous; — those whose features indicate refinement of thought and poetical feeling, rather than animal desires and sentiments.

Those in whom Amativeness is only *full* or *average* also admire the personal beauties of the female sex, yet do not hold

them in so high estimation, or consider them of so great importance in their choice of a wife. Consequently they *prefer* those who possess a fine form and a favorable endowment of vitality, and their first love is generally given to such; yet they frequently marry and live happily with those who are not precisely to their liking in this respect. But in order to live thus happily they must be morally, intellectually, and sentimentally adapted to each other.

When Amativeness is *moderate* or *small* it has but little influence in the choice of a life companion. There is little appreciation of the physical beauty of woman, and if such persons marry at all, it is generally through the influence of Conjugality or, in the absence of an influential development of that organ, from some more selfish motive; yet observation reveals the fact that such men, especially when the Motive Temperament is strongly marked, are strongly attracted to women of the Vital Temperament.

Women in whom this organ is *large* or *very large* admire physical perfection in man. But how different is it from what man loves in woman! A tall figure, prominent features, broad shoulders, deep chest, brawny arms, swarthy complexion, commanding attitude, and firm step, belong to her ideal man. How often do we find a very beautiful woman united in marriage with a man whose large nose, broad lower jaw, and high cheek bones, render his countenance extremely unhandsome! Why did she marry him? Because those features indicate that masculine power and manly vigor which all perfect women admire; and in proportion as a woman is perfect will she admire and love those men who possess these qualities.

When Amativeness is only *full* or *average* the choice is much the same, except that a greater development of the Vital Temperament is desired in connection with masculine force.

When *moderate* or *small*, vitality is generally somewhat deficient, and she naturally gravitates to those who possess a greater

fund of vitality. Large Amativeness is generally found in connection with the Vital Temperament, and in her choice of *vitality* she may frequently find a degree of Amativeness not precisely to her liking; yet it is the best that she can do. No other choice can give her as much pleasure if they are otherwise adapted.

We have now shown the likes and dislikes of Amativeness in its various degrees of strength in man and woman, and if our choice were made by that faculty alone it would be in accordance with its preferences. Is such a choice best? That is best from which we may derive the greatest amount of true pleasure, and if these preferences lead us to such a choice it is right to follow them; if not, it is wrong.

If a man whose Amativeness is *large* or *very large* marry a woman in whom the organ is equally large, their union is not likely to remain harmonious. Both being excessively amorous, they almost continually provoke each other's passion, creating amatory desire, the undue gratification of which will eventually place their love more upon the *animal* plane than the *Platonic*, if no worse consequences follow. They become *paramours* rather than *companions*. The true love that bound them together at first and caused them to overlook each other's faults and defects is greatly weakened, and even minor differences may now cause contention and dispute. The faculties of each become arrayed against the other, and these again act upon Amativeness causing hatred instead of love. And what hatred is as deadly and unreasonable as "reversed" Amativeness? Can they be happy thus? Certainly not. *Could* they be happy? Most happy indeed; for each would find in the other that warm and wholesouled affection that is so much desired. Let the Moral organs be large in both, and let self-knowledge control Amativeness, keeping it within proper limits, and the most complete conjugal happiness will be the result, it being granted that the parties are otherwise adapted.

On the other hand, if a man having a large development of Amativeness marry a woman in whom it is small, he fails to find that amatory reciprocation which he expects and demands of his conjugal mate, and if his Moral organs be small he will most likely seek the satisfaction of that desire in an unlawful manner. But when this is done, concealment is almost impossible; discovery is almost certain, and how can she love him who has thus been false to her and to his marriage vow? Yet this might have been different but for her deficient Amativeness.

It is only the *abuse* of this faculty that may be condemned, and the only objection that may be urged against *large* or *very large* Amativeness is its extreme liability to perversion. Because of this, it is best that such men unite in marriage with those women whose Amativeness is not more than *full.* Other considerations require that it should not be less than *average.* Nature has wisely provided for such a choice by causing men in whom the faculty is very strong and not under proper control, to suspect its perversion or excessive action in those women who possess a like development. Even when large Moral organs hold large Amativeness in subjection, it is best to choose a companion who is not too amorous.

Those in whom Amativeness is only *full* or *average* may regard themselves as most happily organized in this respect. Although such men generally prefer those women who possess a like development, they can live harmoniously with either extreme. If one of this class should choose a wife in whom Amativeness is large, he will fully gratify her passion without provoking to excess. If he marry a woman in whom the organ is *moderate* or *small*, his fondling and caressing will inspire and increase her passion till it is sufficiently strong to satisfy his moderate desire.

Man is more susceptible to woman's love than woman is to man's, and therefore woman may make a choice slightly different

from these adaptations. A woman in whom Amativeness is *large* or *very large*, instead of choosing a husband in whom the organ is *full* or *average*, may marry and live happily with one in whom the faculty is weak; but she should remember that such men are little inclined to fondle and caress, and have little desire to receive such attentions. She must partially forego this privilege and pleasure of the matrimonial relation.

From this we infer that a man in whom Amativeness is *small*, may choose a wife in whom the organ is *large* or *very large*. Such is the case, for the reason just stated, but, because of other differences, it is probably better to choose a smaller development, though not less than *average*. If he should choose a wife in whom Amativeness is also *small*, the union will be comparatively cold and spiritless; — more for companionship than love. To those who wish nothing more it might be pleasant, but their children, if they should unfortunately have any, will be poor, weak, puny little beings with scarcely vitality enough to keep them alive. This choice is most to be avoided. All others may be tolerated, but this is a curse, not alone upon the parties contracting the marriage, but also upon the future generations of the human race.

In conclusion we will present a concise statement of the adaptations of Amativeness in its various degrees of strength both in male and in female.

LARGE OR VERY LARGE. — Men should choose *average* or *full*. Women may choose any development not in excess.

FULL OR AVERAGE. — Men and women may choose any development, whether similar or in either extreme.

MODERATE OR SMALL. — Men may choose any development not deficient. Women should choose *average* or *full*.

A. CONJUGALITY.

Though Amativeness plays an important part in marriage and will of itself bring the sexes together in parentage, it does

not give the desire of marriage or union for life with one of the opposite sex. Amativeness alone would induce promiscuous association, such as we find among cattle, sheep, and other domestic animals. "Free love" would be established and its practice considered perfectly proper. Men and women would feel themselves at liberty to seek and to bestow amatory favors wherever they pleased to do so. Not selecting *one* and remaining true to that one through life; but associating with one to-day, another to-morrow, and perhaps a third the day after. Not constant; but following every fancy or impulse, forgetting the paramour of yesterday while dallying with the solicitor of to-day.

Such would be the condition of society were Amativeness the only bond of union between the sexes. But thanks be to Him who has created all things good, there is a faculty in the human mind that gives a desire of companionship for life with one of the opposite sex. In proportion to the strength of this faculty, men and women regard the marriage relation as sacred, and matrimonial infidelity as sinful. When it is weak or deficient they regard marriage as an imposition, a restraint, a bondage from which all persons might well be free; and the less its influence, the greater will be the inclination toward "free love" sentiment and practice.

The *likes* and *dislikes* of the various degrees of Conjugality determine the choice to be made, and if we know its preferences a proper selection becomes an easy task.

As men and women in whom this organ is *large* or *very large* are most devotedly attached to a loved one of the opposite sex, they will not be fully satisfied unless they feel assured of a like attachment on the part of the one beloved. Husband and wife cannot experience that unity of soul, that singleness of thought and purpose which belong to a true marriage, unless each believes that feeling to be mutual and equal.

It may be said that a difference in this respect does not preclude happiness so long as each *thinks* the attachment reciprocal.

True, and it may continue so a short time at least, but marriage is for a lifetime and it is not to be supposed that in all this time no incident might occur which would reveal the lack of Conjugality.

It is a well known fact that when husband and wife possess this faculty in a marked degree they love to be in each other's society, and each feels unhappy when the other is absent. If Conjugality be large in one and small in the other, this difference may become the source of unhappiness. To illustrate: A few months after marriage, Mr. R. and his wife visited his father and mother. During their visit, his wife, accompanied by one of his sisters, went out for a pleasant walk intending to return in a short time. Her absence caused him to feel unhappy, and he became affected to such a degree that he went home leaving her to walk home by herself, a distance of nearly a mile. He told her that he returned home because he thought she cared no more for him than to go away and leave him. To know that she had displeased him made her also unhappy. Upon making a phrenological examination, his Conjugality was found to be *full* and of greater size than either Amativeness or Adhesiveness; while her organ of Conjugality was only *average*, and was of smaller size than any other organ of the Domestic Group. In this case the difference of feeling is due not so much to the actual size of Conjugality in each as to its influence in combination with the other Domestic propensities.

The reader will remember that it is not the *actual* size of an organ, but its *comparative* size, that gives its characteristic influence to the operations of the mind. The *size* of an organ measures the *strength of feeling*, but not the *manifestation*; for a faculty may be held more in restraint by one person than by another, because the restraining power is stronger in the first than in the second.

We naturally accept the manifestation of a faculty in others as the measure of its strength, and in choosing a life companion we

should therefore select one whose Conjugality has the same, or nearly the same influence in the Domestic Propensities.

This faculty, like all others, may be in excess, and then it leads to an attachment whose unrestrained manifestation might appear ridiculous in the eyes of others; but if Causality and Approbativeness are also large, such expressions will be confined to the home circle, and should there find an appreciative heart, and satisfactory evidence of reciprocation.

Those in whom the faculty is deficient have but little desire for marriage, and, if married, do not sufficiently appreciate the delicate expressions of conjugal affection which make the matrimonial relation one of true happiness and unalloyed pleasure.

Such persons are annoyed by the affectionate attentions commonly received and bestowed by husband and wife. They do not easily overlook a fault in the conduct of a matrimonial partner, and are liable to form unfounded suspicions concerning the conjugal fidelity of those united with them in legal marriage. This restless, undetermined, vacillating state of feeling produces anything else than happiness, and makes it impossible to please a companion who possesses a superior endowment of Conjugality. These persons do not wish to be "tied" as they call it; but wish to be "independent," and are not willing to fetter themselves even with the "silver link, the silken tie" of matrimony. If they marry they should possess large Moral and Intellectual organs in order to keep the marriage vows inviolate. If not thus qualified they should remain unmarried.

Similarity of influence is to be sought in a companion, and therefore Conjugality in a mate should bear the same relation to the other Domestic organs as in ourselves, although its actual size may differ to some extent.

When the faculty is in excess, it is probably better to choose one who is not quite equal in this respect. When deficient, choose one in whom the organ is a little more largely developed,

and especially should this be the case if the choosing party is a man. He has more faults than woman, and requires greater affection and attachment on her part that his imperfections may be overlooked. The Moral organs are generally smaller in man than in woman, and if his Conjugality be small, he is inclined to suspect her fidelity unless she manifest a strong attachment to him, and even this must be in a quiet, unobtrusive manner, such as would be prompted by her larger Moral organs in connection with a moderate degree of Conjugality.

2. PHILOPROGENITIVENESS.

The perpetuation of the human race is Nature's sole object in bringing the sexes together in marriage. Conjugality and Amativeness are alone sufficient to produce marriage and offspring, but neither of these faculties can give the care and assistance which is so necessary to the child in its earliest years. It is plainly the duty of parents to provide for their children and to care for them until they are old enough to care for themselves. Conscientiousness might lead them to do so, but they would derive no pleasure other than a sense of duty well performed. Philoprogenitiveness makes this imperative duty one of our greatest pleasures. It causes us to love our children as ourselves, and we frequently find that the mother's love for her child is greater than for herself.

Every observer will notice that all parents do not show the same love for their children. Some will pet and fondle them, play with them, and enter into their sports and games as one of their number, devise ways to amuse and instruct them, and will be delighted if they can make their children happy; others seem to think they have done enough if they provide food and clothing for them. Such are annoyed by their restlessness and continual prattle, and consider the time spent in play with them as lost. Some will patiently listen to the story of childish care and sorrow, will soothe the troubled little heart with loving

words and gentle caresses, and send the child back to its play smiling and happier than before; others will become angry and send the little one away with the injunction not to return again with such a complaint. We have heard such a mother say: "Now just go off and don't bother me any more to-day. I've got enough to do without having you running after me all the time." At another time: "I'm tired of hearing '*Mother!*' all the time. It's just '*Mother! Mother!*' a thousand times a day." Now if the father possessed a strong love for his child, would he be pleased to hear such language addressed to it? If his love for it were no greater than the mother's, he would justify and approve her action and they would experience that pleasure arising from a unity of purpose and action in domestic affairs.

Mr. B. related the following concerning his wife: His little child left the house and came to him where he was at work in the yard. His wife, finding the child gone, came out and called it, saying, "Come here now right away." She said this in a somewhat severe tone, and the child turned round almost ready to cry, not knowing what to do. Changing her tone she called, "Come here darling, come to mamma," at the same time holding out her arms toward it. It smiled and came to her immediately. How much better than to scold or punish as many mothers would have done! Mr. B. was well pleased with this affectionate and sensible treatment of his child. His estimation of his wife and, consequently, his love for her were increased by it; for whatever increases admiration or esteem also strengthens love.

The natural expression of Philoprogenitiveness depends very much upon its combination with the other faculties, and man and wife may be quite different in this respect although that organ is equally developed in both. One may possess large Combativeness, Destructiveness, Firmness, Self-Esteem, and Conscientiousness, and though loving his children will be harsh and

stern in his family government, and punish them severely for a misdemeanor. The other, possessing small Combativeness and Destructiveness, with large Benevolence and Adhesiveness, seeing the punishment inflicted upon the child, will suffer as much and perhaps more than the child itself; but with smaller Philoprogenitiveness would experience less of this painful feeling and be less likely to remonstrate, yet with larger Combativeness and Destructiveness might even then show displeasure in a manner not calculated to increase conjugal affection.

Next to Conjugality, Philoprogenitiveness is naturally the strongest tie between man and wife; not directly, but indirectly by making them love their children, the fruition of their mutual love. Whatever lessens their pleasure in this also lessens their pleasure as man and wife. One may be indulgent, the other severe; one may be vainly proud of their attainments although not above mediocrity, the other sees greater good sense and moral integrity in the children of strangers; one may be provident, the other careless and neglectful; and one may wish to educate them for society and show, the other for usefulness and business. Thus we might mention many opposites, every one of which is detrimental to the happiness of man and wife as parents, and many of which would prove injurious to the children.

It would seem, then, that similarity of influence and natural expression is the law of adaptation in the case of Philoprogenitiveness, and this requires that certain other faculties be alike in both. But there are exceptions to this. If choosing similarity in a conjugal mate would prove detrimental to their children's happiness or success in life, it is best to choose a combination of faculties that will more nearly approach perfection, although conjugal affection may be lessened thereby. Parents, as they grow older, become more practical and business-like in their views concerning their children's education and social position. They desire that their children may be honored and respected

by all who know them, and also wish to see them financially successful. To find these hopes fully realized is, perhaps, the greatest happiness of parents. "One thing that contributes to my happiness is the fact that my children are all doing well," is the testimony of a gray-haired father whose children are useful and respected members of society. How much better to forego the pleasure of *perfect* similarity and gain this pleasure of old age! This applies only to those cases in which similarity would prove injurious, and even then it must be remembered that too great dissimilarity will produce discord, which, in turn, will leave its influence upon the child, and the desired object will be lost in the effort designed to secure it. The laws of Heredity and pre-natal influence do not come within the limits of this work, but it may be well to say that without a good degree of conjugal harmony it is impossible to secure kind, loving, obedient children, the joy of their parents.

During the earliest years of life the Selfish Propensities are most active and if parents are too indulgent toward their children at this period there is great danger of increasing these faculties to such an extent that the Moral and Intellectual faculties can never fully restrain them. If one parent is indulgent, the other should possess a smaller degree of Philoprogenitiveness or larger Causality and Moral organs, preferably the latter. When parents are proud and vain of their children, their expressions of this feeling will foster Approbativeness and Self-esteem in the child to such an extent as to make him conceited, vain, haughty, and arrogant. In this case one of the parents should possess smaller Approbativeness and Self-esteem or, much better, a greater degree of Conscientiousness and Causality.

Whatever conjugal pleasure husband and wife may find in similarity of feeling toward their children, and however desirable it may be, it is certainly the case that perfect similarity of

the faculties in combination with Philoprogenitiveness is not always best. If you possess a defective combination, seek to counteract its influence by choosing one whose Moral organs are sufficiently strong to control and direct a similar combination, rather than risk the loss of happiness by choosing one of opposite or widely different organization.

As the care of a child during infancy and early childhood naturally belongs to the mother, it is absolutely necessary that she possess a good endowment of Philoprogenitiveness. Young men, see that you choose such women as matrimonial partners. Young women, accept those whose love for children will not leave you to care for them alone and unaided by him who should cherish and protect you and your children.

3. ADHESIVENESS.

Undoubtedly Adhesiveness is one of the most important faculties concerned in the marriage relation, and one that is too frequently allowed to fall into disuse by man and wife in their conduct toward each other. Amativeness is evidently an imperfect tie, and all domestic conduct founded upon that faculty alone would be variable, inconstant, and in direct opposition to the higher sentiments. It cannot possibly be a bond of union between man and wife except during that part of life in which Nature has decided it shall be most active, and even then its specific action is limited to half or less than half the time thus allotted to them. Whoever might make it a *continual* bond of union would suffer the extreme penalty which follows disobedience to the natural laws of our being,—death, and that, too, in the prime of life when every faculty should have reached its highest development.

If to Amativeness we add Conjugality, we find the conduct less variable and inconstant. They would become attached to each other and remain faithful to their marriage vows, desire to be in each other's company, and would experience that unity of

soul which belongs to this faculty. But this is only the *tie*,—Amativeness is still the basis of their conduct, and its manifestation increased by their desire to be with each other,—a position still worse, if possible, than before.

Then let us feel thankful to our Creator for the one faculty which is above all others in the marriage relation, the tenderest, purest, and most disinterested tie that binds together man and wife. Unlike Amativeness, Conjugality, and Philoprogenitiveness, its exercise is not limited to wife and children, or to the family circle alone. It reaches out to our neighbor, to all mankind, seeking to form reciprocal attachments that shall be at once fervid and lasting.

The fullest action of this faculty may exist between two persons, whether of the same sex or the opposite, and when sanctioned by intellect and the moral sentiments, constitutes true friendship. It is evident that this feeling should exist between man and wife, not only that their happiness might be *increased*, but that it may be *sustained* during that part of time in which Amativeness has but little influence. If to this true friendship between man and wife we add the influence of large Conjugality, and smaller Amativeness under complete control of the Moral organs, we have attained that most exalted spiritual affection which should everywhere exist between conjugal mates. It is the realization of Plato's idealistic philosophy. The beauty which it seeks is not that of *form*, but perfection and purity of soul. Its enjoyment is not that of *person*, but the closest communion of kindred hearts.

This Platonic affection is decidedly opposed to all expressions of Amativeness that might seem in the least gross or indelicate. How quickly are the Moral organs called upon to put down any amatory thought that may arise in connection with our thoughts of the loved one! How promptly they act in its suppression. As the excessive action of Amativeness leads to dissatisfaction, dis-

gust, loathing, and hatred between the parties concerned, it is extremely necessary that a good degree of Platonic love be present to restrain its action, and to refine and purify its expression. Since this most desirable state of feeling springs primarily from the action of Adhesiveness, a good development of that organ becomes a qualification necessary to all matrimonial candidates.

If this faculty were of the same strength in all persons, each would be adapted to every other in this respect. But such is not the case. One manifests a strong, ardent attachment; another is weak, vacillating, and cold. One delights in the companionship of friends, wishes to see them happy, and will do all in his power to make them happy; another prefers solitude and seclusion, is decidedly reserved in his conduct, and desires to live and act alone. He is selfish and cold-hearted, while his neighbor is kind, obliging, social, and affectionate. Can these live together in harmony? The large Adhesiveness of the one would find no pleasure in its association with a cold and spiritless companion, and would seek elsewhere that gratification which is denied it, and for want of which it must languish and eventually die, if we may so call its lapse into habitual inactivity. The deficient Adhesiveness of the other would utterly fail to appreciate the friendly manifestations of a warm-hearted companion, would consider his presence as an intrusion, and regard the time spent in conversation with him as irrecoverably lost. If their partnership depended upon this faculty alone, they would soon become alienated and their connection would be promptly severed. If other faculties in combination with this still held them together in their business relation, they would be continually at variance in their feelings and thus lose all the pleasures arising from the interchange of friendly regard. This disparity may be carried into the domestic relation by those who marry without due consideration, or for some fancied "interest." Who can picture the suffering and misery that must

follow such a course? Bound to each other by mutual promises and the law of the land, they must continue in the deplorable state in which their folly has placed them. There is no remedy. No other faculty, and no combination of faculties, can supply the love and affection so much desired by the conjugal mate possessing large Adhesiveness.

We have learned that a good development of this organ is necessary to those who would marry, and that such development should be the same in both parties if they wish to insure harmony in the matter of friendship. There is no exception to this, but there are many excellent persons in whom Adhesiveness is not largely developed. They are quiet, unobtrusive, home-loving, have but few intimate friends, yet are loved and respected by all who know them. With Conjugality and the Moral organs large they are capable of the most devoted attachment in the marriage relation, but will not experience the fervency which belongs to *large* or *very large* Adhesiveness. Should such as these remain unmarried? Certainly not, but they should choose those in whom the organ is similarly developed, or at least but slightly different from their own. A too great difference will prove inharmonious, and frequently become the prime cause of jealousy. To illustrate: A man in whom this organ is *large* or *very large* marries a woman in whom the faculty is rather deficient. He is social and warm-hearted, has a smile and a pleasant greeting for all. She is reserved in manner and her greetings are merely formal. What wonder that the husband should cease his manifestations of friendship in the domestic circle where it is not duly appreciated! Tender and sympathetic at marriage, he has apparently grown more cold and distant in his love for her. She notices this difference and thinks the fault is his. He still has a smile and a pleasant word for those outside. She observes this fact, and convinces herself that he really cares more for *them* than for *her*. If one of his acquaintances be a Miss Prettyman,

his wife becomes a Mrs. Caudle with all the power of tongue that Mr. Jerrold ascribed to that lady. If the circumstances are reversed, the husband possessing small, and the wife large Adhesiveness, discord is still the result, but jealousy seldom arises from such difference. Amativeness is generally larger in man than in woman. This calls out his friendship for the opposite sex, and he is more friendly to women than to those of his own sex; while woman shows greater attachment to her female friends. Woman, if she possess small Adhesiveness and be united in marriage to a man possessing that faculty in a marked degree, with Amativeness also well developed, will most likely become jealously suspicious of her husband.

Since such great evils may arise from a great difference in the strength or activity of this faculty, it is evidently best to choose a matrimonial partner in whom the organ is similarly developed.

If to this you add strong Morals, you may enter wedded life with the full assurance of happiness, not only during the active part of life, but also in its declining years.

4. INHABITIVENESS.

We may picture the pleasures arising from the proper exercise of Amativeness directed toward but one object, with which we are brought into the most intimate and affectionate relationship through the influence of Conjugality and Adhesiveness. To this we may add the pleasure of beholding our forms and features multiplied in offspring. If we carry out this ideal in practical life, Nature has attained her object in marriage, and we have received the reward of our obedience to her laws.

It is evident to all that much of this pleasure must be lost in the absence of a place of permanent abode. Those who are subject to the caprices of a landlord cannot possibly experience that feeling of freedom and security enjoyed by those who possess a house and lot, be it ever so small and unpretentious. A cottage may contain as much love and happiness as a palace. Its walls

may conceal a thousand little courtesies from the peering eyes of the outside world. There the domestic feelings may find ample scope for their expression, and the continued association of these enjoyments with a certain place of residence increases our love of home so that in time we come to regard it as the dearest and most sacred spot on earth.

Inhabitiveness gives us a love of home independent of these associations, and there is good reason to believe that it may give us a love of home considered from a social point of view. It is quite probable that this organ, like a few others, is double; the one part giving attachment to place of residence and all natural objects that may be connected with it, the other part giving a love of the *society* of home, creating an attachment to the home of childhood, and causing one in whom this feeling is strong to leave home with great reluctance, although it may be to found a home of his own. This feeling is entirely distinct from that which gives attachment to the place of residence. It may exist in a strong degree where the latter is weak, and the latter may be active where the former has but little influence. The "Old Oaken Bucket" and "Woodman, Spare That Tree" are examples of the first, while the following stanzas give expression to the second:

Aweary of life and of toiling in vain,
I long for the days of my childhood again,
When life had a charm that forever has flown,
An innocent pleasure that now is unknown.

No friendship so faithful, unselfish, and true
As that which fond memory brings to my view,—
The friendship of childhood that ever endears
The playmates and friends of my earliest years.

A person in whom this feeling is much stronger than his attachment to place of residence was found to possess a large development of the *outer* portion of the organ of Inhabitiveness, next to Adhesiveness, while the *central* part was somewhat depressed. This would point to the outer portion as the organ

which combines the feelings attributed to Inhabitiveness and Adhesiveness,—just what we would expect from its situation. In the case referred to, the superior development of that part of Inhabitiveness could not possibly be due to large Adhesiveness, for that organ was rather deficient.

The organ of Inhabitiveness, as at present described, gives attachment to home considered as a residence, and also to the society of home, including the friends and playmates of our childhood. Its action is not confined within these narrow limits, but extends to neighborhood and country, to neighbors and to nationality. Those in whom the organ is largely developed are eminently patriotic, loving their native land above all others. If the other Social organs are well developed, family and home are dearer than all else. Such persons desire a home of their own, and *must* have one if possible. Possessing it, they cannot remain long absent, but will return at the earliest opportunity. A man having large Inhabitiveness will rarely spend his evenings away from home, and his wife, if she do her duty in making home pleasant, need have no fear that he will exchange her society and companionship for that of others. If she possess large Inhabitiveness, in connection with a good degree of Ideality, she will adorn her house and make it attractive, and they will be mutually interested in the affairs of home. Loving the same objects, the same scenery, and the same associations, they love each other more than if one loved what the other could not. Being alike in this they will derive greater happiness from the domestic relation; therefore those who possess large Inhabitiveness should marry those who have the organ well developed.

Large Inhabitiveness, in connection with small Adhesiveness, would give too great a tendency to remain at home. Much of the pleasure gained by visiting friends and relatives would thus be lost through the predominant action of Inhabitiveness. One

possessing this combination should marry one in whom Adhesiveness is a little more largely developed, or choose a less degree of Inhabitiveness. The object to be gained by this choice is not that of greater domestic happiness, but that he may do his duty as a member of society; yet it must be remembered that too great a difference can produce nothing but discord.

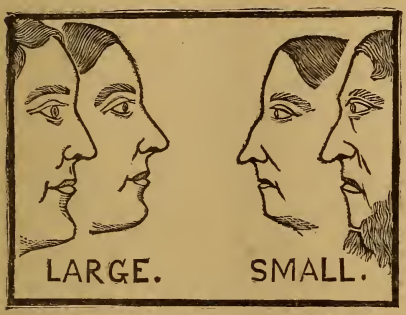
If you possess a defective combination of the Social faculties, do not make yourself miserable by choosing a conjugal mate of directly opposite tendency; but select one who, while differing but little from yourself, is yet more nearly perfect. This applies to Inhabitiveness as well as the other faculties of the Social group. Its fullest action rarely requires restraint, except as in the case mentioned, where Adhesiveness is rather deficient. The weakness of this feeling is most to be guarded against, as it creates a restless, roving disposition entirely incompatible with a true home life. Possessing but little attachment to home, one will wander from place to place hoping to better his condition in life, most probably never attaining his desire. In youth he seeks associations outside of home, frequently falls into bad company, becoming profligate though the debasing influence of such companionship. A stronger love of home would prevent this in many cases by keeping him out of vicious society. He may marry and establish himself in business, but even then he is likely to change his place of residence several times during his lifetime. Residing first in Ohio, he will move to Kansas. Growing tired of that State, he moves to Colorado or Wyoming, and, perhaps, at last we find him in California or Washington Territory. "Three moves are as bad as a fire" contains much truth, and those who frequently change their place of residence rarely acquire a home of their own.

Such a man should marry a woman whose love of home is strong enough to partially counteract his roving disposition, yet not so strong that she could not readily accommodate herself to

a change of residence. A woman whose Inhabitivensss is small should choose a husband in whom this organ is well developed, lest their combined imprudences in the management of home affairs prove disastrous to their hopes of securing a home.

PHYSIOGNOMY OF THE DOMESTIC PROPENSITIES.

AMATIVENESS. — This faculty has the *cerebellum* as its organ, and when strong that portion of the brain is large. Occupying the lowest position at the back of the head, a full neck and great extension backward of the ears over the organ of Amativeness, becomes an easily recognized sign of its large development. A prominent chin, generally massive in males, and full lips of a bright red color signify the possession of a healthy, hearty, and active love nature. Pale or discolored lips indicate inactivity, or disease of a sexual nature.



PHYSIOGNOMY OF THE DOMESTIC PROPENSITIES.

ADHESIVENESS. — This faculty is represented in facial development by the muscle surrounding the mouth, drawing the lips together or closing them. When large, it causes slightly converging lines to appear in the red part of the lips. When these lines are small and perpendicular the degree of Adhesiveness is about *average.*

Our illustration shows the physiognomy of the Domestic Propensities when large and small. The contrast is quite marked.

SELFISH PROPENSITIES.

The Domestic Propensities alone form the basis of marriage and matrimonial life. Perfect adaptation among these faculties is therefore of greatest importance, while discord is most disastrous. Yet the tenderest and truest love may be changed to

deadliest hatred through a want of harmony among the other faculties, especially the sentiments. Indeed, most of the disagreement and quarreling found in marriage is the result of differences outside of the Domestic Propensities influencing them unfavorably; yet inharmonious relations among themselves make them more susceptible to such disturbing influence.

In a matrimonial choice the gratification of *every* faculty constitutes *perfect* adaptation, but such a choice is frequently impossible and gratification of the greatest number of faculties becomes the object in seeking a conjugal mate.

Among the Selfish Propensities, large Combativeness and Destructiveness should be mated with a smaller development, that of *average* in most cases. Two high-tempered, combative persons cannot live together in harmony. A small development of these organs should be mated with *full* or *large*.

The pleasures of Alimentiveness and Acquisitiveness are enhanced by a choice of similarity, but when small Acquisitiveness renders an individual improvident, a conjugal mate should possess a development of that organ rather above the average. In case of excess it is best to choose a development not quite so large, well under control of the Moral organs, yet sufficiently strong to insure co-operative action.

The possession of large Secretiveness requires that a companion be frank, open-hearted, and communicative through the influence of a small development of that organ.

In every case persons whose manifestation of one of these faculties is neither in excess nor deficiency should choose similarity in a companion, yet a choice of either extreme will prove measurably adaptive.

In the

SELFISH SENTIMENTS

much the same relation is necessary to adaptation as is found among the Propensities. If one party is firm, the other should

be pliable and yielding, ready to make concessions. Large Firmness should be mated with *moderate* or *average*. Persons in whom this faculty is deficient should seek a *full* or *large* development of the organ in a matrimonial partner.

Those who are self-important, haughty, arrogant and domineering should unite in marriage with those who are meek, humble and submissive. Large Self-esteem should unite with *moderate* or *average; small*, with *average* or *full*.

If Approbativeness be large in one and small in the other, the former will frequently be displeased with the conduct of the latter, who cares little for the ways of society, whereas, if they were similar, there would be no occasion for such displeasure. Whether this faculty be weak or strong, similarity is to be chosen in marriage.

A person who is timid and irresolute through the influence of large Cautiousness should seek in marriage one who is endowed with a smaller degree of that faculty; but, as prudence is necessary in a companion, the development chosen should not fall below *full*. Where small Cautiousness makes its possessor reckless and imprudent, the choice should be that of *full* or average.

The

MORAL SENTIMENTS

demand a near approach to similarity in every case. Large Conscientiousness gives a strong sense of justice, of right and wrong, and enforces a strict obedience to its dictates. A person possessing this trait of character will despise and condemn all departures from a course of honesty, either in word or action. Opposites cannot unite in marriage with harmonious result.

Predominant Veneration and Spirituality, turning the thoughts to heaven and heavenly things, to God the Father of all, and to religion as a means of securing happiness in the life beyond the grave, elevates persons of such character above the

companionship of the irreligious and atheistical; while the latter class, regarding their religious friends as fanatics, would find little pleasure in their society.

Those who are cheerful, always looking on the bright side of life, confidently expecting the "good time coming" cannot find enjoyment in the companionship of those who are morose, constantly borrowing trouble, meditating upon their misfortunes, forgetting the good they have received in the past, while looking forward to the imaginary evils in store for them. Large Hope should be mated with a similar development. Companions having small Hope would, no doubt, increase each other's fears and darken the already gloomy forebodings of evil; but they would be similar and thus feel that they were not alone in this weary world. It is said that "misery loves company," and it may be that such persons can find a peculiar pleasure in their self-imposed misery.

If large Benevolence shows a love toward all mankind, seeks to make others happy by doing deeds of kindness, or by speak- words of consolation and encouragement, a companion should find equal pleasure in doing good.

Among the

SEMI-INTELLECTUAL SENTIMENTS

the most important adaptations are those of Ideality, Mirthfulness, and Agreeableness. If a person having large Ideality unite in marriage with one in whom that organ is small, the former, loving the beautiful, showing good taste and a sense of propriety in all things, will be displeased with the latter who, having little perception of the beautiful and ornate, will be somewhat coarse and vulgar, untidy in dress, showing an absence of taste or refinement and a preference for the utilitarian rather than the decorative. Ideality should be similarly developed in both.

Large Mirthfulness in one will find exercise in good-natured raillery, witticism, pretended irony, and mock sarcasm, which

a person who has that organ small, being therefore incapable of understanding the true meaning of such expressions or of comprehending the spirit in which they were uttered, will not fail to resent as an insult. Similarity is the law of adaptation in the case of Mirthfulness.

If large Agreeableness renders one conjugal mate polite, agreeable, and conciliatory in manner and conversation, the other should be similar, lest the former might be offended with the abrupt style and rough, harsh expression of the latter.

In the

PERCEPTIVES,

Order is the only faculty that requires special adaptation. It is one of the elements of a critical, fault-finding disposition, and a person having that organ large should seek in marriage one whose love of order, system, method, and arrangement is in harmony with his own ideas concerning such matters. A good degree of similarity is absolutely necessary.

The faculty of Tune in the group of

SEMI-PERCEPTIVES

require that companions or intimate associates should have that organ similarly developed. If one loves music, either vocal or instrumental, the other should show the same love and join with the first in singing such songs or hymns as are pleasing to both. If the other faculties are substantially alike they will prefer the same class of music. Mingling their voices together in harmony will not fail to produce concord in other affairs also. If we were asked to name the faculty most powerful in establishing and perpetuating harmony among the members of a family we would say without hesitation,— Tune.

If a large development of Language makes one talkative, the other should have that organ comparatively small, that he may be a willing listener. If a person is quiet and taciturn through the influence of small Language he should choose a companion

who will call out all the conversational power that he may possess.

If one party possess strong

REFLECTIVES,

or Reasoning Faculties, and intellectuality is a prominent trait of character, the other should be at least fairly intellectual, that they may admire each other's good sense and reasoning ability. He who is meditative, seeking after knowledge and wisdom, will be disgusted with the companionship of a light-minded person showing little reason or even common sense. A highly educated, intellectual man may overlook a smaller degree of intellectuality in a woman; but a woman having these rare gifts must choose a husband who is equally intellectual. She would otherwise learn to despise him because of his ignorance.

TEMPERAMENTAL ADAPTATION.

WE are accustomed to speak of Temperament as a cause of the peculiar mental manifestations found in connection with a marked development of a certain class of organs in the body; but the truth of the matter is directly the reverse of this. Temperament is but the physical expression of an inherited mentality, subject to modification by cultivation or restraint.

Persons of the Motive Temperament are described as industrious, energetic, ambitious, sometimes arrogant and domineering. Phrenologically speaking, they are endowed with large Combativeness, Destructiveness, Firmness, and Self-esteem. We also find that they have large Perceptives, Conscientiousness larger than Benevolence, and Spirituality larger than Ideality or Veneration. Alimentiveness and Amativeness are usually not large, while Imitation, Mirthfulness, and Hope are commonly rather small. This peculiar mental constitution or mentality, inherited from parents or acquired by cultivation, is the cause of the Motive Temperament.

Those of the Vital Temperament are characterized by ardor, impulsiveness, cheerfulness, vivacity, versatility, pleasant and agreeable manners, a fondness for good living, and a love of the beautiful. They are sympathetic, adaptive, good-natured, mirthful, and talkative. The cause of this is found in the possession of large Benevolence, Hope, Mirthfulness, Language, Alimentiveness, and Amativeness. Acquisitiveness is also

large; Ideality, Imitation, and Agreeableness are well developed, while Approbativeness is usually larger than Self-Esteem.

In the Mental Temperament we find the brain large in proportion to the body, its anterior portion large in comparison with the posterior and lateral portions; Veneration, Spirituality, Ideality, Causality, and Comparison are large, while Amativeness, Combativeness, Destructiveness, Alimentiveness, and Acquisitiveness are commonly not above medium.

As the Temperament of an individual is dependent upon his mental constitution, it seems almost unnecessary to speak of temperamental adaptation in marriage; for, if conjugal partners are mentally adapted to each other, they will be so temperamentally. Even the closest study of Temperament cannot give a knowledge of mental peculiarities, as may be discovered by a phrenological examination. The latter method of selecting a matrimonial companion should be adopted in every instance, as it is the only perfect method.

Studying the mental adaptations of the Motive Temperament, we find that companions should possess only a moderate degree of Combativeness, Destructiveness, Firmness, and Self-Esteem; large Conscientiousness and Spirituality; a full, but not large development of Ideality, and Hope; moderate Mirthfulness, with Alimentiveness and Amativeness not above medium. This indicates the possession of a slightly predominant Vital Temperament, with the Motive and Mental well developed.

In the Vital Temperament, companions should be characterized by large Benevolence, Hope, Mirthfulness, Ideality, Approbativeness, and Agreeableness; well developed Alimentiveness and Acquisitiveness, and moderate Amativeness. Language should generally be small, while Combativeness, Destructiveness, Self-Esteem, and Firmness may be large.

This mental constitution is possessed by persons who nearly approach the ideal Temperament known as the Balanced or

Harmonious. The Vital and Motive are both well developed, while the influence of the Mental is quite noticeable.

Large Veneration, Spirituality and Ideality, strong reasoning power, well developed Combativeness, Destructiveness, Alimentiveness, and Acquisitiveness, with a good degree of Amativeness, characterize the mentality most in harmony with the Mental Temperament. A Vital-Mental Temperament in which the Mental element is nearly equal to the Vital is the physical expression of such a mental constitution.

Some physiologists claim that opposites should unite in marriage; others maintain that a choice of similarity is most adaptive; while a third class, occupying a position between the other two, have taught that one should be the "complement" of the other, whatever that may mean. None of these systems is founded upon the mental adaptation of the parties concerned. The truth is, that a good degree of similarity is necessary among the higher faculties, the Moral and Intellectual, and also in the Domestic Propensities. The only faculties requiring a difference are those of the Selfish Sentiments and Selfish Propensities. In most of these excess or deficiency is best mated with an ordinary development of the organ, while an average development will harmonize with either extreme.

In determining the Vital and Motive Temperaments these two classes of organs, with Amativeness, have great influence, while other faculties are not so powerful. Temperamental adaptation is therefore valuable chiefly as an indication of harmony among the Selfish Sentiments and Selfish Propensities.

From our analysis of mental adaptation it would appear that a strong Motive element should be mated with average; and that where its physical characteristics are comparatively undeveloped, the choice should be that of a full, though not strongly marked development.

In the Vital Temperament a larger number of its characteristic faculties require similarity, and a marked degree of that

element should unite with a development somewhat above average. Where the Vital Temperament is weak a conjugal mate should possess an *average* or *full* development of its class of physical organs.

The predominant faculties of the Mental Temperament require similarity, and such should be its choice, though it is sometimes best for sake of offspring to make a different selection, a strong Mental Temperament uniting with *full*, and a weak with *average*.

From these elemental adaptations the adaptations of the Compound Temperaments may be found. As no two persons are precisely alike in Temperament, it would be folly to attempt a further analysis with a view to making a concise statement of the adaptations of each Temperament.

We therefore leave the reader to study his own mental peculiarities, and to discover for himself the temperamental combination most in harmony with his own.

NOTE. — After reading this work you will, no doubt, wish to know more of this beautiful science, Phrenology. You will want to learn your peculiarities, your adaptation to business, how you may make yourself more nearly perfect, how to secure success in life, how to know the character of others by observing their facial expression and cranial development, and how to win the good will, esteem, and love of your associates. This work, treating of matrimony alone, is confessedly incomplete as an expositor of the science of Phrenology. A card addressed to Fowler & Wells Co., 775 Broadway, N. Y., will secure a list of valuable works on that subject.

LOVE.

TRUE love is but a humble, low-born thing,
And hath its food served up in earthen ware;
It is a thing to walk with, hand in hand,
Through the every-dayness of this work-day world,
Baring its tender feet to every roughness,
Yet letting not one heart-beat go astray
From Beauty's law of plainness and content;
A simple, fireside thing, whose quiet smile
Can warm earth's poorest hovel to a home;
Which, when our autumn cometh, as it must,
And life in the chill wind shivers bare and leafless,
Shall still be blest with Indian summer youth
In bleak November, and, with thankful heart,
Smile on its ample store of garnered fruit,
As full of sunshine to our aged eyes
As when it nursed the blossoms of our spring.
Such is true Love, which steals into the heart
With feet as silent as the lightsome dawn
That kisses smooth the rough brows of the dark,
And hath its will through blissful gentleness,—
Not like a rocket, which, with savage glare,
Whirs suddenly up, then bursts, and leaves the night
Painfully quivering on the dazed eyes:
A love that gives and takes, that seeth faults,
Not with flaw-seeking eyes like needle points,
But loving-kindly ever looks them down
With the o'ercoming faith of meek forgiveness;
A love that shall be new and fresh each hour,
As is the golden mystery of sunset,
Or the sweet coming of the evening star,
Alike, and yet most unlike every day
And seeming ever best and fairest *now*;
A love that doth not kneel for what it seeks,
But faces Truth and Beauty as their peer,
Showing its worthiness of noble thoughts
By a clear sense of inward nobleness;
A love that in its object findeth not
All grace and beauty, and enough to sate

Its thirst of blessing, but, in all of good
Found there, it sees but Heaven-granted types
Of good and beauty in the soul of man,
And traces, in the simplest heart that beats,
A family likeness to its chosen one,
That claims of it the right of brotherhood,
For love is blind but with the fleshly eye,
That so its inner sight may be more clear;
And outward shows of beauty only so
Are needful at the first, as is a hand
To guide and to uphold an infant's steps;
Great spirits need them not: their earnest look
Pierces the body's mask of their disguise,
And beauty ever is to them revealed,
Behind the unshapeliest, meanest lump of clay,
With arms outstretched and eager face ablaze,
Yearning to be but understood and loved.

—*James Russell Lowell.*

APART.

SOMETIME I think you will be glad to know
That I have ever kept you in my heart,
And that my love has only deeper grown
In all the time that we have lived apart.

Some day, when you have slipped away from care,
And idly fall to dreaming of the past,
And sadly think of all your life has missed,
You will remember my true love at last.

Or it may come to pass, some dreary night,
After a day that has been hard to bear,
When you are weary, heart-sick and forlorn,
And there is none to comfort or to care,

That you will close your tired eyes to dream
Of tender kisses, falling soft and light,
Of restful touches, smoothing back your hair,
And sweet words spoken for your heart's delight.

Oh! then you will remember and be glad
That I have kept you ever in my heart,
And that your heart's true home will still be there,
Although we wander, silent and apart.

—*Unidentified.*

LOVE AND FEAR.

THE low and tremulous voice of love,
The gentle pressure of the hand,
The loving look and loving act,
Which only lovers understand;—
All these have bound my heart to thine
With ties most sacred and divine.
Yet Fate may bid us dwell apart;
Our lives may sad and silent be,
Till welcome Death shall set us free,
To meet in Heaven, heart to heart.

ENDYMION.

THE rising moon has hid the stars;
Her level rays, like golden bars,
Lie on the landscape green,
With shadows brown between.

And silver white the river gleams
As if Diana, in her dreams,
Had dropt her silver bow
Upon the meadows low.

On such a tranquil night as this,
She woke Endymion with a kiss,
When, sleeping in the grove,
He dreamed not of her love.

Like Diana's kiss, unasked, unsought,
Love gives itself, but is not bought;
Nor voice, nor sound betrays
Its deep, impassioned gaze.

It comes,—the beautiful, the free,
The crown of all humanity,—
In silence and alone
To seek the elected one.

It lifts the boughs, whose shadows deep,
Are Life's oblivion, the soul's sleep,
And kisses the closed eyes
Of him, who slumbering lies.

O weary hearts! O slumbering eyes!
O drooping souls, whose destinies
Are fraught with fear and pain,
Ye shall be loved again!

No one is so accursed by fate,
No one so utterly desolate,
But some heart, though unknown,
Responds unto his own.

Responds,—as if with unseen wings,
An angel touched its quivering strings;
And whispers, in its song,
"Where hast thou stayed so long?"

—*Longfellow.*

SONNET.

I'VE thought, if those dumb, heathen gods could breathe
As shapeless, strengthless, wooden things they stand,
And feel the holy incense round them wreathe,
And see before them offerings of the land;
And know that unto them is worship paid
From pure hearts, kneeling on the verdant sod,
Looking to helplessness for light and aid,
Because by fate they know no higher god:
How their dull hearts must ache with constant pain,
And sense of shame, and fear to be flung down
When all their weakness must one day be plain,
And fire avenge the undeserved crown,
And reading my love's letter, sad and sweet, I sigh
Knowing that such a helpless, wooden god am I.

—*Unidentified.*

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